

8

693.e.10

THE THIRD
P A N E G Y R I C,
O R
S E R M O N
IN HONOUR OF
E A S T E R D A Y,

Almost FOURTEEN HUNDRED Years old,
Of that most famous FATHER of the Church,
John St. CHRYSOSTOM;
Translated from the *Greek*, and *never* before published in our Language.

By the Rev. WILLIAM SCOTT, A.M.
Late *Scholar* of ETON, and TRINITY COLLEGE CAMBRIDGE.

L O N D O N :

Printed for S. CROWDER, G. ROBINSON, J. BEW, Booksellers, *Paternoster-row*; and W. NICOLL, *St. Paul's Church Yard*.

[Price only SIX-PENCE.]

Entered at STATIONERS HALL.

N.B. *Above* THREE THOUSAND Copies of the FIRST PANEGRIC, or SERMON in honour of CHRISTMAS-DAY, have been sold off since the 17th *December* 1774.

There are THREE more, which complete the whole Set, Price only SIX-PENCE each, (on ASCENSION-DAY, WHITSUNDAY, and TRINITY-SUNDAY) and will be ready the Saturday before ASCENSION-DAY.

THE THIRD
PANE GYRIC

SE R M O N

IN HONOUR OF
EASTER DAY

about Fourteen Hundred Years old
of that most famous Pattern of the Church
ST. CHRYSOSTOM
translated from the Greek, and now before pub-
lished in our Language.

By the Rev. WILLIAM SCOTT, A.M.
Rector of St. Martin's Church, London.

L O N D O N
Printed by J. Baskin, at the Sign of the Crown, in St. Martin's Lane.
[Price only Six pence.]

Printed at Stationers' Hall.
The Author's Name, Title, and Office of the Printer, are
printed in large Letters in the Title-Page.
Some other Editions of this Book have been published
in the French, Spanish, and Italian Languages, which may be seen
in the Catalogue of the Stationers' Company, and in the Catalogue
of the Booksellers, and will be ready to be
sent by Post, or by the next Ship.

INSCRIPTION.

TO THE MOST REVEREND FATHER IN GOD,
ROBERT, LORD ARCH-BISHOP OF YORK, THE
FOLLOWING PANEGYRIC, ON THIS MOST
JOYFULL FESTIVAL, OF THAT ILLUSTRIOUS
FATHER OF THE CHRISTIAN CHURCH, ST.
CHRYSOSTOM, WHO WAS NO LESS EMINENT
FOR HIS LEARNING AND ORTHODOXY, THAN
HIS PIETY, IS INSCRIB'D WITH ALL DUE RE-
VERENCE AND RESPECT, BY HIS GRACE'S
MOST DUTIFULL AND OBEEDIENT
SON AND SERVANT,

WILLIAM SCOTT.

April 3, 1775.

To the READER.

AS the general INTRODUCTION and ADVERTISEMENT are already to the CHRISTMAS Sermon; and tho' they are equally as suitable and highly necessary to all the other FIVE; two of which are now publish'd, and the other three will be on the Saturday before ASCENSION-DAY (or HOLY-THURSDAY): yet the Translator thought it unnecessary to præfix them to these, and therefore begs leave to refer his Readers to them as they stand there, with their only making such a small alteration or two, as their own Good-sense will naturally point out to Them: and by reading of which, They will the more readily enter into the noble and genuine Spirit of these that follow, and consequently will taste the beauties of them with a much greater degree of exactness and pleasure.

[8]

S E R M O N
IN HONOUR OF
E A S T E R D A Y.

Ep. to the Philippians, iii. 10.

That I may know HIM, and the Power
of *His* RESURRECTION !

WE have been exercising ourselves with
an holy severity, my Brethren, for
these *forty* days past, under the duty
of *Fasting*, in remembrance of *our Lord's*
Abstinence for *that* time in the Wilderness ;
let us *now* lay aside the burden of it, and reap
the happy fruits and effects of it, in preparing
us for the celebration of this most joyfull Fes-
tival of his *Resurrection*, *this DAY*, from the
Dead !—The labour of our Contest with our
worldly and spiritual Enemies is *now* past :
but let not our zeal and diligence in all good
works so easily pass away from us ! The *bodily*
Fast is over, but let the *spiritual* Godliness of

B

it

it still remain with us ! The Festival of *this* DAY's solemnity is not only of *Earth*, but also of *Heaven* ! as, *to-day*, there is joy in *both* ! for if [as *our Lord* says in his holy Gospel] "there is joy in *Heaven* at the conversion but of *one* Sinner," how much *more*, upon *Earth* also, when the whole World is rescued out of the hands of the *Devil* !—On *this* most blessed and happy *occasion*, even the *highest* Orders of the *heavenly Angels* rejoice with us, and are *not* ashamed of *us*, as Fellow-servants of the same *Lord* and *Master*, and to partake of the general joy !

+ Let not the *poor* Man, then, be cast down for his *Poverty* ! for *this* Festival abounds with all *spiritual Joy* and *Comfort* ! neither let the *rich* Man be exalted for his *Riches* ! for none, even of the very *best* things that *he* can bring, can in the least contribute to the pleasure of *this* Feast ; and tho' the *rich* Man can set forth his Table in all costly array, and profusion of good things, and the *poor* Man is prevented, thro' his *Poverty*, from making such a *shew* ; yet, at *this* Festival, there is but *one* Table both for *Rich* and *Poor* : and tho' the *one* may abound with ever so much, he can add nothing to it ; or the *other* be ever so destitute, yet his *Poverty* shall make him an equal Partaker of it : for at *this* divine Table and spiritual Feast, "there is no respect or distinction of Persons !" Let us, therefore, endeavour, to the best of our power,

to it is over, but let the *spiritual* Godliness of

to keep *this* most sacred and solemn Festival of *our Lord's* triumph over *Hell* and the *Grave* by *His Resurrection*, *this DAY*, from the Dead, not [as *St. Paul* says], with the *old* leaven of Malice and Wickedness, but with the *unleaven'd* Bread of Sincerity and Truth!"—Let us honour *this* Feast with all due Reverence and divine Affections, since *our Lord* Himself hath honour'd alike both *Poor* and *Rich*, *Servants* and *Masters*! The best return, which we, of our Poverty, can make to Him, is Faith in *His* Name, and Obedience to *His* Commands: and when working together in our Lives and Conversations, they are esteem'd by Him, as the Fullness of all Riches!

This Feast, and General Assembly of *Christians*, stand in no need of *worldly* things to complete the solemnity, but only of a *pure* Heart, and Faith *unfeigned* that worketh by Love! for such things as *these* are the Purchase! Nothing relative to the *Body* can avail here: but the attending to and obeying divine Words and Exhortations, from which will naturally arise an Unity of Mind, Peace, and Harmony; for as the Gifts are spiritual, so is the Reward. Let us celebrate, then, *this* Feast, my Brethren, with such a solemnity as becometh Saints, in which *our Lord* is *risen* from the Dead, and become the First-Fruits of *our Resurrection*! By it, He hath broken the bonds of Death in sunder, and hath given *Us* also a power of *rising*, having

first loosen'd the chains of our Sins!—ADAM sinn'd, and dy'd: OUR LORD also dy'd, tho' He “knew *no Sin*!” that He, who sinn'd and dy'd, might be able, thro' HIM who sinn'd *not*, and yet *dy'd*, to take away the occasions of Death! for, as in *worldly* matters, *one* Man is frequently in debt, and not having wherewithall to pay, is held in bonds: *another*, who owes nothing, and able to pay, puts himself in his stead, and releases the Offender: such was the case of ADAM! By his transgression becoming a Debtor, he was held in bonds by *Sin* and *Satan*, but had not wherewithall to pay the debt: CHRIST, who was *no Debtor*, and [consequently] could not be held by the power of the *Devil*, yet was able fully to discharge it: He came and destroy'd Death for *him* who was under the power of the *Devil*, that He might release him!

Thou hast seen now [O *Christian*] the mighty deeds of CHRIST's *Resurrection*! We have been subject to dye a *double Death* [i. e. *in Sin* and *to Nature*]: shall we not then hope for a *double Resurrection*? Our Lord dy'd only a *single Death*, and therefore *one Resurrection* was sufficient for Him! But moreover—ADAM dy'd both in the *Body* and the *Soul*: i. e. he dy'd *in Sin* and *to Nature*. Thus was the threatning understood both to *him* and EVE! “In the day that ye eat of the Tree of Life, ye shall surely dye!” and yet they dy'd not on that day *to Nature*, but *in Sin*; *that*

that was the Death of the Soul [or Spirit]; this, the Death of the Body: but when thou hearest [O Christian!] of the Death of the Soul, think not that the Soul dyeth, for it is immortal! but the Death of the Soul [is, figuratively speaking] Sin and Eternal Punishment! Hence our Lord says to his Disciples, to arm them against Persecutions for His sake, "Fear not them that kill the Body only, but are not able to kill the Soul; but rather fear Him who is able to destroy both Soul and Body in Hell!" Hence [as St. Paul signifies to us] "We are bury'd with Him in Baptism, that we may also rise with Him by the same power!" Our first Resurrection is of the Soul, or Spirit, i. e. arising from the Death of Sin unto a Life of Righteousness: our second is of the Body. God hath given us the power of the last, and He expects from us the first: as the one is much greater than the other! for it is much greater to cease from our Sins, than to see a Body [barely] rais'd again! Hence, the Body fell, because it sinn'd;—since, then, Sin is the beginning of falling, Repentance, and Sorrow for it, is the beginning to rise and cease from it. Finally, then, [my Brethren!] let us rise to a greater Resurrection, by casting off that bitter and difficult Death of Sin; and laying aside the old Man according to Nature, let us put on the new Man according to Grace!—We have already attain'd to one Resurrection, i. e. when we were baptiz'd

tiz'd into the *Name* of *CHRIST*: we should remember, then, to walk worthy of our *Covenant* in *Baptism*.—The day before yesterday *our Lord* was crucify'd; and *this DAY* He is *risen* from the *Dead*! even so *We*, who “have been long dead [as *St. Paul* says] in *Trespases* and *Sins*,” should learn of *Him* to take up *our Cross*, that with *Him* *We* may *rise* to a *Life* of *Righteousness*!—He dy'd in the *Body*; and was rais'd again in the *Body*: so *We*, who had been dead in *Sin*, being freed by *His* *Death*, were rais'd again from it. Thus, in the course of things in the *natural World*—*Winter* is the *Death* of the *Year*, and *Spring* is the *Resurrection* of it! for the *Earth*, at the *Spring*-time, gives us her roses, flowers, and violets, and every thing else that had been long bury'd in the *Grave* of *Winter*, for the beauty and use of the *Creation*!”

We read in *St. John's Gospel* of a famous *Pool* among the *Jews*, call'd “the *Pool* of *Bethesda* :” from which [*O Christian* !] thou mayst learn it's healing *Power*, by the *Poverty* of the *Jews* and the *Riches* of *Heaven*!—It was a *Pool* of *Waters*; and “at a certain season of the year, an *Angel* went down into it, and troubled the *Waters*: after which troubling them, the diseas'd *Person* descended into it, and was heal'd :” but it was *once* a year only that he was heal'd, and then the benefit of the *Waters* ceas'd; *not thro'* the *Poverty* of the *Giver*, but the *Weakness* [in
Faith]

Faith] of the Receivers; therefore an *Angel* went down into the Pool, and troubled the Water, and *one* [only at a time] was heal'd; [but CHRIST] the *Lord* of Angels went down into the River *Jordan*, and by *his* troubling the Waters, at once *the whole World* was heal'd! and herein was the great difference and distinction between the River *Jordan* and the *Pool* of *Bethesda*! the *last* could only heal by the *second* diseas'd Person descending into it immediately after the *first*, during the troubling of the Water: whereas in the River *Jordan* [i. e. by Faith in HIM who was baptiz'd therein] if after the first, a second: if after the second, a third: if after the third, a fourth, and so on to infinite Multitudes, to the compass of the whole World, descended into *that* Pool; yet it's healing quality would never cease, nor it's divine gift ever be exhausted! This [my Brethren] is a *new way* of Purgation; for it is not *bodily*, but *spiritual*! Such also is our endeavouring after "the Knowledge of CHRIST" [as St. Paul says here in the Text] and the Power of *His RESURRECTION*!"

Well may we all, then, cry out in holy transports of Joy and Gratitude with the Royal Psalmist, "Who shall declare the noble acts of the *Lord*, or shew forth all his Praise?" for behold the DAY of this desirable *Feast*, and which bringeth Salvation, has now beam'd it's blessed Light upon us! the *Substance* of
Peace!

Peace! the Occasion of God's being reconcil'd to Man! the Destruction of Death! and the Victory over Sin and the Devil! — To-day, Men are made Partakers with Angels! and Those who are cloath'd with the Veil of Flesh join in Hymns and Praises to "THE GOD OF OUR SALVATION," with unbody'd Spirits and Powers on high! — To-day, the Tyranny of the Devil is dissolv'd! the Bonds of Death are loosen'd! and the Victory of the Grave is extinguish'd! Hence is fulfilled that most remarkable Speech of the Prophet *Hosea* (chap. xiii. ver. 14.) in the Person of OUR SAVIOUR: "O Death! I will be *thy* Plague! O Grave! I will be *thy* Destruction!" — To-day, hath CHRIST, our Lord and Master, broken the brazen Gates of Hell and the Grave! and caus'd the Face [or Person] of Death to vanish away! But why do I talk of the Person, or Face? HE has changed His very Title; for Death [now] is no longer call'd Death, but "Sleep," and "a gentle lying down to rest." Indeed, before the coming of CHRIST, and the dispensation of the Cross, the very Name of Death was terrible! for Adam was adjudg'd to this as a great Punishment! "In the day that Thou eatest thereof, Thou shalt surely dye!" And not only Death is call'd a Dissolution of the Soul from the Body, but also the Grave. — Thus the Patriarch *Jacob* says to his Sons, when they were coming for his youngest Son *Benjamin*, that if they *did* take him away,

" they

“ they would bring down his gray hairs with sorrow to the *Grave* !” And elsewhere it is said, “ *Hell*, or the *Grave*, hath open’d her mouth !” And again, “ He shall deliver me from the nethermost *Hell*, or the lowest parts of the *Grave* ;” and Thou wilt frequently find [O *Christian* !], in the Old Testament, *Death* and the *Grave* call’d a *Change*.” Since, then, CHRIST, our Lord, has been offer’d up as a Sacrifice [for our Sins], and is *this DAY* risen from the Dead, He (of His great Mercy to Man !) has taken away these titles, or distinctions, and introduc’d a new face, or order, of things ! for, instead of *Death*, it is henceforth call’d [only] “ a *Sleep*” — “ a gentle *lying down* to rest” — or “ a *Change*” [from one state of existence to another]. Thus our Lord says concerning *Lazarus*, who was dead : “ Our Friend *Lazarus* *sleepeth*, but I go to awake him ;” for as it is easy for us to awaken one who is only asleep, how much more so must it be to HIM, who is the common Lord and Father of us all, to cause *Lazarus*, or any one else, to rise from the Dead ! — And because it was, at that time, a new and uncommon Doctrine which He spoke concerning him, his Disciples did not understand what He said, untill He was pleas’d to condescend to their Weakness, and explain Himself more fully. So again, that blessed Teacher of the World, St. Paul, writing to the *Thessalonians*, says,

C

“ But

“ But I would not have you ignorant, Brethren ! concerning Them that are *asleep* [i. e. who are *dead*] that ye sorrow not, even as *others* who have *no* hope !” [i. e. the *Heathen* World] “ For if we believe that *Jesus* dy’d and *rose* again, even so *Them* also who *sleep* in *Jesus* [i. e. the Faith of CHRIST] will God bring with Him :” [i. e. will *raise* up to eternal Life at the last day]. Thou hast seen now [O *Christian* !] that henceforth Death is call’d but “ a *Sleep*,” or “ a genteel *lying down* to rest :” and Him, who, *before*, had so formidable an appearance, is *now*, since the *Resurrection* of CHRIST, become utterly despicable ! Thou hast seen also the glorious *Trophies* of his *Resurrection* ! By it, an infinity of Blessings are procur’d for us ! the cunning of the *Serpent*, who deceiv’d Man, and thereby slew him, is *now* turn’d against himself ! *Death* is laugh’d to scorn ! and the *present* Life is justly to be despised, as we are *now* carry’d to a desire of a far better that is *to come* ! By it, we, who, though encompass’d about with Infirmities, may, if we will, (through the Grace of the *Father*, the Merits of the *Son*, and the Help of the *Holy Spirit* !) be made equal to the *Angels* themselves !

To-day, “ the power of CHRIST’s *Resurrection*” enables us to stand our ground against our bodily and spiritual Enemies, *Sin*, the *World*, and the *Devil* ! *To-day*, the great *Captain* of our Salvation has fix’d his *Trophies*

phies of Victory over *Death* and the Tyranny of *Satan*; and, thro' *his* RESURRECTION, hath caus'd the everlasting Gates of Heaven to lift up their Heads to receive THE ALMIGHTY CONQUEROR! Let *Us*, therefore, my Brethren! as his true and faithfull Soldiers, having long enlisted ourselves under *His* Banner, still maintain "the good Fight of Faith" and Practice! and "having finish'd our course," with that noble Champion St. *Paul*, hope to make a joyfull entrance into Heaven with our "*Lord of Hosts*," "THE KING OF GLORY!" — The weakness of our *first* Parents in Paradise has suffer'd *Themselves* and *Us* to fall, only that both *They* and *We* may *rise* again, through CHRIST, with the greater strength! from *their* defeat, HE hath enabled *Us* to be "*more than Conquerors*," as St. *Paul* says: *first*, by the worthy deeds of the *Cross*! and *secondly*, by the complete Manifestation of his Divine Power, by *his* RESURRECTION! — *To-day*, all the various Orders of the *Heavenly* Hosts of *Angels* and *Archangels*, *Cherubims* and *Seraphims*, rejoice at the general Salvation of Mankind! at Human Nature being freed from the Tyranny of the *Devil*, and brought back again to it's originally noble birth! [i. e. which it had in ADAM while he continued *innocent*.] — When I see and consider, then, the *First-fruits* [of *our* Resurrection, i. e. CHRIST] so easily overcoming *Death*, why should I shudder, or

be at all afraid, at my engaging with it? since I don't so much regard *my own* Weakness, as the *inexpressible* Power of HIM who will fight *for* me! for HE that has *thus* freed *Himself* from the Power of *Death*, and taken away all his Strength, what is it, hereafter, that He shall *not* do for his Brethren, since He thought it not *unworthy* (thro' his great Love for Mankind!) to take upon Him *our* Nature; and thro' it [i. e. his Love] to enable us to bear the Contest against *Sin*, the *World*, and the *Devil*?

+ Be not then (my beloved Brethren!) too carefull for the fading and transitory things of *this* Life; for the *Lord* is *this* DAY risen from the Dead, and a great Multitude of the Saints *arose* with Him! Let us, therefore, celebrate it with Joy and Solemnity! and since "*this* is *truly* the DAY which *the Lord* hath made," (as *David* observes) "let us rejoice and be glad in it!" for *now* is "the *Worm*, that dyed not," at rest, and the *Fire* of *Hell* quenched!

+ The Wonders wrought at *our Lord's* RESURRECTION do very much amaze the Powers of my understanding, and the fearfull Sights of those Mysteries strike my Soul with Contemplation of a pleasing Dread and Horrour! for now "*Pain* and *Disgrace* have brought forth *Ease* and *Glory*!" and "the *Sufferings* of *CHRIST* have strongly mark'd the want of feeling of [some] Men!" [i. e. the harden'd Infidelity

Infidelity of the *Jews* in crucifying Him !]—
 “ The *Tree* of Punishment [i. e. the *Cross*] hath freed us from the *Tree* of Bondage !” [i. e. the *forbidden Tree* in Paradise ;] and
 “ the *Nails* have confin’d *Sin*, which had taken such hold of our mortal Bodies !”—
 “ the *Crown* of *Thorns* hath turn’d the general Curse [denounc’d thro’ ADAM] into a *Crown* of Glory !” and “ the *Cross* [which, before, was] so full of reproach and disgrace, has [now] driven away a World of Shame !”
 “ His sacred Side, pierc’d with the *Spear*, is become a Gate of Mysteries ;” and the Mansion of the *Sepulchre*, in which our *Lord’s* Body was for three days, was openly display’d as “ the *House* of *Life* !” “ the strong and mighty *Keepers* of it were so terrify’d, as not to have the least strength left in them !” and the *Angel* that appear’d to the *Women*, brought them tidings of great joy !”
 These wonderfull things so transport me, that I cannot muse upon them in *silence* only, but *must* be the *Herald* to you [my Brethren !] of the astonishing Powers which attended “ the *Lord* of *Glory*” at his RESURRECTION !
 —I congratulate the *poenitent Thief* on his blessed Conversion and promis’d Happiness ! I rejoice with *Mary* and the holy *Women* ! and I pay all due obedience to the Evangelist [St. *Mat.* xxviii. 1.] who has expressly told us, “ In the end of the Sabbath, as it began
 “ to dawn towards the first day of the week,
 “ came

“ came *Mary* [the] *Magdalen*, and the other
 “ *Mary*, to see the Sepulchre: and behold!
 “ an *Angel* of the *Lord* descended from
 “ Heaven, and came and roll'd away the
 “ stone from the door of the Sepulchre, and
 “ sat upon it! his Countenance was like
 “ Lightning, and his Raiment white as
 “ Snow! and, for fear of Him, the Keepers
 “ did shake, and became as dead Men! and
 “ the *Angel* said unto the *Women*, Fear not!
 “ for I know that ye seek *JESUS* who was
 “ crucify'd: He is *not* here, for He is
 “ *RISEN*!”—Now, if at the descent of an
Angel only, “ there was a great Earthquake,”
 how much more justly was the Earth mov'd
 when THE LORD of *Angels* triumph'd over
Hell and the *Grave* at his rising from the
 dead! And why was there an Earthquake at
 his *Passion*, and again at his *Resurrection*?
 Because that the very *Foundations* of *Death*
 and the *Grave* might be entirely overturn'd!
 The *Stones* trembled, and the very *Rocks*
 were rent in sunder, and yet the *Jews* re-
 joic'd at what *Judas* the Traytor had done!
 But what *They* thought to celebrate as a *Feast*,
 was to *Them* an occasion of perpetual and the
 deepest sorrow! They slew the *Lamb* indeed,
 but *They* destroy'd their *Altars*! *They* kill'd
 the *Heir*, but *They* alienated *Themselves* as
Sons, by falling entirely away from the *Cove-*
nant [of *Grace*!] *They* parted his *Garments*,
 but depriv'd *Themselves* of *Mercies* to cover
 their

their *Nakedness*! They seal'd the *Sepulchre*,
 and set a strict *watch* over it, but could not
 guard Themselves against the time, when
 They lost their *Temple*, *City*, and *Nation*!—
 “The *Angel* who descended from Heaven”
 [as St. *Matthew* here observes] “to roll away
 “the stone from the door of the *Sepulchre*,”
 did it as the attendant Minister of his *Almighty*
Lord and King RISING to make his *second*
 entrance upon Earth with the greater splen-
 dour! He came, to revive the drooping spi-
 rits of the Women that wept and bewail'd
 Him when dead! and to rejoice together
 with all Mankind at being the Harbinger of
 their RESURRECTION! “He roll'd it away,”
 that “*Peter* stooping down might see the
 “linen cloaths lying, and that the Women
 “might see the Place where their *Lord* and
 “*Master* had been laid!” “When he had
 “roll'd it away, he then sat upon it!” keep-
 ing it as an *Accusation* of the *Jews*, a *Wit-
 ness* of the *Resurrection*, and as a severe *Re-
 proof* of their *Hearts of Stone*! [i. e. in cru-
 cifying Him.] “His Countenance was like
 “*Lightning*, and his Raiment white as
 “*Snow*!” for where there is not the *least*
 Spot of Sin, all things must needs be full of
 Light, resembling the Brightness of the un-
 fully'd Snow! “And for fear of Him, the
 “*Keepers* did shake, and became as dead
 “*Men*!” Strange indeed! that *They* should
 be so exceedingly terrify'd at the *Servant*
 [only],

[only], who, but a day or two before, had lifted up their Hands and Heads with so much Pride and Insolence, Scorn and Malice, against THE MASTER!—and yet, moreover, the *Angel* said unto the *Women*, who were seeking for *our Lord* after his Crucifixion, “Be “not *Ye* afraid!” Stranger still! that the harden’d and unbelieving Keepers, who had the *most* reason to be afraid, should be the *least* so; and that these faithfull and holy Women should be quite the reverse! But strangest of all! that *before* the *Angel* had roll’d away the stone from the door of the Sepulchre, HE, after whom They were seeking with so much pious diligence and zeal, was RISEN from the Dead with *Power*, and *Glory*!—[In short, my Brethren!] *To-day* there is a spiritual Joy and Pleasure over the whole World! Let us consider, then, with devout Praise and Thankfullness, the greatness of this Joy and Pleasure, how much it is increas’d by the heavenly Powers on high partaking with Us of this General Feast! for even *They* rejoice with Us in all our spiritual Blessings!

[And now to conclude] From thy *Saviour’s* RESURRECTION, then, learn [O *Christian*!] to *raise* Thyself from the Death of *Sin* unto a Life of *Righteousness*! place before Thee his divine Laws and Rules, so that Thou mayst do all things with pleasure and safety! and shew thy zeal and diligence in all Good Works
before

before Men by the excellency of thy Life and Conversation ! Consider that thy whole Life is one continued Contest with thy worldly and spiritual Enemies ! and remember, that They, who have once enter'd Themselves in the List to run in this race of *Virtue*, how highly necessary it is and well-becoming for Them to be temperate in all things ! Thus says St. *Paul* [speaking of the Contests in the *Olympic Games*] “ For every one that striveth “ for the Mastery, is temperate in all things.” Seest Thou with what Care and Temperance Men enter the Lists only in *bodily* Exercises ? so does it become Thee in *spiritual* ones !— for as *our* Contest is not [only] against *Men*, but [chiefly] against the *Spirits* and *Powers* of *Darkness*, our Exercise and Temperance ought to be *spiritual* also ; and because our Armour is *so* too, with which We are clad by our *Lord* and *Master* ! namely, as that glorious Champion in the *Cause* of CHRIST, St. *Paul*, expresses it, “ the *Shield* of Faith, the “ *Breast-plate* of Righteousness, the *Helmet* “ of Salvation, and the *Sword* of the Spirit, “ which is the *Word* of God !” By *these*, and *these* only, “ We are able, thro’ CHRIST, “ to quench all the fiery Darts of the Devil !” Therefore let thine *Eye* have it’s rules and bounds, so as not to transgress thy Neighbour’s Property ! and let thy *Tongue* have a wall before it, that it may not outrun thy Reason, and so o’erleap the bounds of Truth

C

and

and Modesty! then shall it utter such gracefull words, as shall tend to the edification of the Hearers. And, above all, it becomes Thee to be so universally dispos'd to Goodness and Piety, as to shew that Thou art enroll'd [in the List] for the race of Virtue; for a well-order'd Conversation from *without* is a certain image of a good Constitution of the Soul from *within*. Thus if we practice, from the beginning of our Journey thro' Life, such a good habit and custom, We shall, henceforward, easily finish every Virtue, and, consequently, draw down much assistance from Heaven; and so shall We be able to pass the Waves of *this* stormy and tempestuous World with safety, and happily arrive (through the Merits of CHRIST'S *Resurrection*!) at that much-wish'd-for and earnestly-desir'd *Haven*, where We shall rest in Peace, and enjoy those eternal Blessings, which are laid up for All Those who have endeavour'd to "finish their course with *Faith* and *Patience*, and lov'd their LORD and SAVIOUR with all sincerity!" To *Whom*, with the *Father*, and the *Holy Ghost*, be all *Glory*, *Power*, and *Honour*, both *now* and for *evermore*. Amen.

F I N I S.

At the above Booksellers may be had the following Pieces, by *The Translator*.

- I. THE FIRST PANEGYRIC, or SERMON in honour of CHRISTMAS-DAY, inscrib'd to THE CHAMBERLAIN of *London*. The FIFTH EDITION, Price One Shilling. To which is præfixt the Life of the venerable AUTHOR, and the beautifull *Speech* of his MOTHER.
- II. THE DUELLIST, a Sermon, inscribed to SIR WILLIAM DRAPER. Price One Shilling.
- III. ON THE KING'S ACCESSION, a Sermon, dedicated to Mr. GARRICK. Price Six-Pence.
- IV. EPIGRAMS of MARTIAL, and other famous (modern) *Epigrammatists*; translated from the *Latin*; imitated, adapted, and addrest to THE KING and QUEEN, NOBILITY, CLERGY, and GENTRY, Price only Half a Crown.

N. B. *The various Parishes where the Christmas Sermon has been preach'd, and where, by the Sale, it has been so universally approv'd and admir'd, have now an opportunity of going on towards completing their setts in a very easy manner, as the price of the whole SIX will be only 3s. 6d.*